

SYDNEY PARISH WILL HELP NEW AREA PLANS READY TO BUILD CHURCH AT WHALAN

Sixty nine were commissioned to visit the homes of parishioners at S. James' Church, Turramurra, Diocese of Sydney, during the 8 o'clock service last Sunday morning.

Their special cause, which they pursued later in the day, was to ask for financial help for the challenging and imaginative project which S. James' has undertaken in the new housing area of Mount Drift.

At the annual vestry meeting parishioners agreed to raise \$30,000 to establish a ministry at Mount Drift, a Housing Commission project between Parramatta and Penrith where there will be up to 1,000 new Anglican families in the next two years.

The whole project was explained further at the parish evening on S. James' Day, June 25, when Bishop F. O. Holmes-Moore presided at an enthusiastic gathering.

DOUBLE GIVING

Land has been acquired and plans drawn up to build S. James' Church at Whalan, one of the seven sections of the Mount Drift area.

The canvassers last Sunday presented parishioners with the choices of financial giving designed to cover all circumstances: a lump sum donation, promises over three years, or a collection box to be handed in twice a year.

C.E.M.S. OFFICERS FOR SYDNEY

The result of the election of officers at the annual meeting of the Church of England Men's Society Council, Diocese of Sydney, held on June 27 is as follows:

Associate President, the Right Reverend F. O. Holmes-Moore; Chairman, E. Benson; Vice-chairman, N. W. Moyn and J. H. Brown; Secretary, R. B. Arnot; Treasurer, W. Archer; Honorary Secretary, J. Seary-Hammond.

Executive Committee, A. Brennan, H. Brown, C. Healy, vice-presidents, the Reverend H. Cretelco, Canon A. Funnell, the Dean of Sydney, C. Healy, H. Brown, D. Irvine.

Chaplain, the Reverend H. Cretelco, Canon A. Funnell, Social Service Committee, H. Brown, H. Bettman, J. Shepherd, A. Brennan.

Delegates to Provincial Council, the Reverend H. Cretelco, J. Seary-Hammond, A. Brennan; reserves, A. L. Fox, C. Parker, hon. auditor, W. Lincol.

RUSSIAN AMBASSADOR VISITS BOYS' HOME

FROM AN ORO BAY CORRESPONDENT

One of the highlights of the day spent in Cessnock last week was the visit of the Soviet Ambassador, Mr. T. Arkanov, his wife and party was a visit to S. Alban's Boys' Home.

They were received by the Warden, Mr. R. Barry and his wife, the matron, Mrs. J. Macdonald, and the chaplain, the Reverend B. Chubb.

While the Ambassador was inspecting the home the boys had the best look they can ever have to have of a Continental diplomatic car.

Mr. Arkanov asked his driver to lift the bonnet switch on the car radio, and let the boys have a "good look" at it.

FLAG GIFT

The boys gave the popular visitors three rousing cheers and then the Reverend Peter Rushton, received a gift of the

Parishioners, at a target, were asked to double their giving for three months.

Turramurra people are also helping to establish parish activities at Whalan.

These include Sunday school teaching, religious instruction in day schools, youth groups and women's guilds.

RAPID GROWTH

It is expected that 60,000 people will be living in the Mount Drift area within five years.

Without outside aid, these people would be unable to afford the buildings and ministry necessary for the work of the Church to day living.

Churchpeople among them would also find it hard to provide all the necessary leadership in the area too new to have developed a community spirit and engaged with the mechanics of day to day living.

Lord Denning and the Bishop of Adelaide sitting outside St. Peter's Cathedral, Adelaide, after the service for the fourth Australian Legal Convention on July 12.

CATHEDRAL SERVICE BEGINS THE LEGAL CONVENTION IN ADELAIDE

FROM OUR OWN CORRESPONDENT

The fourteenth Australian Legal Convention, which was held in Adelaide from July 12 to 19, began with colourful processions and services at St. Peter's Cathedral and S. Francis Xavier's Roman Catholic Cathedral.

General, the Hon. N. H. Bowen, the Hon. Mr. Justice Tomkins, the Hon. Mr. Justice Tan, and representatives from India, Ceylon, Pakistan, Hong Kong, and Fiji.

The Hon. D. A. Dunstan, Premier, and Attorney-General of South Australia, took part in the procession and service.

The Chief Justice of South Australia, Dr. J. J. Bray, may Judges and the Lord Mayor of Adelaide, Mr. W. L. Bridgland, were also present.

It was the first time that the convention had been held in Australia since 1953.

At St. Peter's Cathedral, the ecclesiastical procession began at 10.30 a.m. and the service, carried on to 11.30 a.m. and the service, carried on to 11.30 a.m. and the service, carried on to 11.30 a.m.

At the end of this procession came the Dean of Adelaide, the Very Reverend L. E. W. Renner, the Dean of Adelaide, the Very Reverend L. E. W. Renner, the Dean of Adelaide, the Very Reverend L. E. W. Renner.

Leading the legal procession into the cathedral was the Master of the Rolls, Lord Denning, who was visiting Adelaide for the convention.

The service was presided by the President, the Hon. W. L. Brennan, the Hon. W. L. Brennan, the Hon. W. L. Brennan, the Hon. W. L. Brennan.

Over the years the convention has usually comprised a number of English and non-English sides in about equal proportions.

Only three points separated the four finalists. At the home, and overseas (on the mainland), interest was never higher.

The Tasmanian team won their first match on mainland soil when they defeated South Australia in the interstate cricket carnival in Brisbane in December.

Over the years the competition has usually comprised a number of English and non-English sides in about equal proportions.

In the past 21 years they have won 16 titles, S. James' New Town, leads the field with six premierships and shared another grand final, S. Mary's, Moomba, won four, S. Adan's and Moomba, won two each.

Six other teams have each won one title. S. James' was the last for the Ian J. B. Macdonald Shield, which has run for ten years.

NEW CHURCH FOR TONGALA

FROM A CORRESPONDENT

Tongala, July 31

July has been a month of great activity in the parish of Tongala-Stanhope in the Diocese of Bendigo.

It began on July 2 when the Bishop, the Right Reverend R. E. Richards, set the foundation stone of S. Matthew's Church. The new church will replace a weatherboard building which was erected in 1922.

The Rector of Madang, Papua, the Reverend A. Hatters, was the visiting preacher on July 9.

The same morning Mr. W. L. Cook of Melbourne was commissioned as director of the Stanhope-Girgarewastown programme.

Mr. Cook at the luncheon which followed said every house in the parish would be visited during the next ten days.

Later in the afternoon Mrs. Hatters spoke, from her experience at Madang, of the value of personal visiting.

She also spoke of her work as Tutor Sister at Madang Hospital where the girls in training are mostly Lutherans and Roman Catholics but where the Church was able to play a most useful part in creating opportunities for Christian fellowship and recreation.

The Tongala branch of the Church Friendly Society on July 15 held a conducted an indoor bazaar in the parish hall with Bible study, craft work, a hike, barbecue and concert.

At the church parade ten girls were admitted to full membership of the society.

The highlight of the stewardship programme was reached on July 23 when the church hall was packed with more than 200 people, which was particularly gratifying to the parish hall.

The Rector of St. Paul's, Bendigo, Canon D. M. A. Morgan, preached.

The singing was led by eleven organ boys chorists.

Paul's under the direction of Mr. Dudley Jones.

In the afternoon the Bishop of Bendigo, the Right Reverend R. E. Richards, visited the parish.

This competition is a chance for local artists to show that they can produce graphic interpretations of the Christian message, at least equal in quality and imagination to those coming from other parts of the world.

The competition is open to anyone. Entries close on September 15 and the Christmas bulletin sheet should be ready well in time for the end of the year.

Each winning entry will carry a prize of \$80—making a total which will be divided into five sections. Judges will be representatives of Art, the Church and the Melbourne Diocese of Princes.

It is hoped to exhibit winning entries in international prizes.

DOCTOR NEEDED FOR A YEAR

A doctor is needed to relieve Dr. Maurice Dowell at the new Oro Bay Hospital, New Guinea, where Dr. Dowell leaves in December for further study abroad.

Dr. Dowell, and his wife, Mary, a trained nurse, are at present at S. Margaret's, St. Helens, and have spent 10 years in New Guinea. During his leave Dr. Dowell will do specialist studies in England and America.

By November, when the relieving doctor is required, S. Margaret's Hospital will have moved from Errol to Oro Bay, where there is accommodation for a married couple.

Oro Bay is on the north coast of Papua some miles east of Milne Bay. The hospital is in a delightful spot overlooking the bay.

Enquiries about the position should be directed to the Chairman of A.B.M., Canon F. W. Cook, at 109 Cambridge Street, Stannmore, N.S.W.

PEW BULLETINS DESIGN

CONTESTATION ANNOUNCED

FROM A CORRESPONDENT

Melbourne, July 31

Prizes totalling \$400 are to be offered in a design competition for Art Designers and Illustrators sponsored jointly by the Diocese of Melbourne and the Press of Melbourne.

The purpose of the competition is to obtain five designs suitable for use on church pew bulletins showing the Church in symbolic or other form the message of the Christian Church relating to the events of Christmas, Lent, Easter, Whitsunday as well as the service of Confirmation.

So much of what we use in our churches for the purpose of decoration, cars, etc., are designed and often built overseas, that we need to take it for granted that local artists are not as good as those who are trained in quality in other countries," said the joint sponsor of the service of Confirmation.

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BACK TO SUNDAY SCHOOL

FROM A CORRESPONDENT

The congregation of St. Clement's, the Rev. Fr. J. J. Moran, plan to go back to their parish Sunday school at 9.30 a.m. on Sunday, August 20, when members of the congregation will present to the parish hall to join in the Sunday school's act of worship and to receive the sacrament of Holy Communion.

The occasion marks the plans for St. Clement's 80th anniversary of the foundation stone of the original church was set on August 20, 1887, by the Rev. Fr. J. J. Moran.

Sydney and this stone is now set in the wall of the parish hall which was built in 1957.

So often a parish Sunday school goes for church, but rarely does the church go to Sunday school. On this occasion it will

BOOK REVIEWS

SEVENTY YEARS

AN EXPANDED SOCIETY. G. R. K. Nelson Chrl. Pp. 118. Melbourne University Press, 428 University Road, St. Albans, Victoria 3175.

DR KITSON CLARK is at once among the most respected and stimulating contemporary historians. This book is based upon the series of fascinating lectures he gave at Ormond College, Melbourne, during his visit as Guest-Scholar Visiting Fellow, in 1964.

It is not a text book for English History over these seventy developing years; it is a flood-light on the period, in the style of H. A. L. Fisher, almost of Toynbee. Fact is not lacking, or detail, and there is more to be taken as wholly accurate. But the outstanding feature of the book is to be found in its clear explanations and penetrating commentaries. Although the specialist historian will wriggle with delight at these, the general reader, too, will enjoy them enormously. This period is of more relevance to Australians than is generally realised, for our own movements have largely been shaped by it.

Dr Kitson Clark brings this out in the first brief general chapter, when he observes that "when I arrived in Melbourne and saw your nineteenth century architecture, particularly the architecture of your great public buildings, I was struck by the fact that it was a mixture of English Gothic architecture, utterly unsuited to that climate, utterly unsuited to the surrounding architecture".

THE English gave us more than architecture of course. The author tells us broadly what, in religion, politics, education, the beginning of the period saw "a country of corrupt, unpopular institutions, in which drastic changes had to be avoided". This book is a large-scale oil painting — not a photograph, of those institutions, their changes, and the men who wrought them.

Those men, of course, would in an earlier age probably have been Whigs; but they were known as Liberals. At time went on, they were mostly what we now term Gladstonian Liberals. This is a most fascinating account of how they emerged, and how they changed institutions. Dr Kitson Clark, on the in-

CHURCH DESIGN

BUILDING FOR WORSHIP. *Donovan Swainley, London and St. Albans, Pp. 118. Nelson Chrl. Pp. 118. Melbourne University Press, 428 University Road, St. Albans, Victoria 3175.*

The author is a lecturer in New Testament in Nigeria who has done his homework and read Peter Hammond.

Interestingly we are being made aware of some of what we owe to the same P.H. who certainly set us thinking about the purpose and planning of church buildings, and who has inspired many men to write popular "introductions" to his work.

This is yet another. It is easy to read, popular in style, interesting in content. The writer is a "Low Churchman," who refuses to use the word "altar" and completely misunderstanding the Reformation in England, would like to think that the Church of England is a Protestant sect. —A.F.L.

CATHEDRAL DEBT REDUCED

ANGELICAN NEWS SERVICE. London, July 31. Donations of £25,000 in the past months have reduced the outstanding debts and obligations of Guildford Cathedral from £71,600 to £46,400, it is stated by Mr H. C. Margaret, secretary of Guildford Cathedral Council in his latest progress report.

If the present scale of donations can be maintained for one year, says Mr Margaret, "by midsummer 1968 it will be possible to declare that all the obligations incurred to build the main fabric of the cathedral and its essential adjuncts have been liquidated".

PARISH AND PEOPLE

LITURGY AND LITAFY. Quarterly of the Association of Parish and People. Pp. 118. Melbourne University Press, 428 University Road, St. Albans, Victoria 3175.

Again, this splendid publication gives us a feast of good and provocative reading.

The topics range from an excellent article on the background and defects of the 1662 Prayer Book; Religion; Drama; Holy Spirit; Young Christian Workers; to the Parish in Mission.

The writers are similarly drawn from all quarters, each having something worthwhile to contribute.

The Editorial lacks something of the punch of former issues but it still poses some challenges that must not be avoided.

Altogether another fine example of what can be done by positive thinking about the Liturgy by members of the Australian Church. —A.F.L.

CRICKETER'S STORY IN PAPERBACK

PARSON'S PITCH. David Shepherd. Harter and Stoughton, Pp. 120. 75 cents.

First published in 1964, and re-issued four times, the autobiography of the Test cricketer, Parson's Pitch, is now issued in paperback form. Two topics colour the whole story—his devotion to Christ, and his love of cricket. Humorous stories and gay witticisms make the treatment.

Descriptive of his ministry is his statement that "a genuine interest in people and their homes, jobs and relationships with others, is the only human way I know which will break down the barriers between us and others, and particularly a particular is viewed".

An ideal addition to the church library, and especially for use by teenagers. —A.V.M.

AUSTRALIAN POETRY

LAND OF THE RAINBOW GLOOM. Poetry for Young Australians. Edited by M. M. Foster, Nelson, Pp. 118. 51.25.

This attractive anthology of Australian poetry is very well produced, the illustrations being especially apt where depicting bush scenery, humorous incidents or people. Many are in verse, and are good at doing action or conveying atmosphere.

The poems are grouped under the headings: The Discoverers, Pioneers and Settlers; Wild Life; and The Land. Many of them are old favourites, some are less well-known as, for example, the extracts from Rex Ingamells' "The Great South Land".

There is a glossary of Australian terms, and notes on the poets.

This book deserves a place in every school library and, where funds permit, could well replace older collections of Australian poetry. —J.S.

BASIC THEOLOGY

CHRISTIAN THEOLOGY. Jack Fletcher. Harter and Stoughton, Pp. 112. 85 cents.

It is intended to be a popular exposition of basic Christian theology. There are some very fine passages, chiefly in the first half of the book.

There are also very mediocre sections, which could have been improved had the author read other works on the same subjects first.

In the better sections there are many appropriate quotations and some good illustrations.

The general approach is that of Liberal Theology with an almost fundamentalist approach to the Bible.

It is worth reading for the chapters on the Nature of God, and all references to the Sacraments could safely be passed over. —A.F.L.

SCIENTIFIC HUMANISM

THE SURVIVAL OF GOD IN THE

SCIENTIFIC AGE. Isaac Isaac. Pennell Books, Pp. 224. 85 cents.

ALAN ISAAC'S book will be known to readers of Pelican books as one of the editors of the publication "Dictionary of Science" and the author of "Introducing Science".

In these times many theologians like to dabble in Science and science is often attracted to the fields of Theology and Philosophy.

Isaac believes that "in the age of science the problem of God is no longer purely theological".

"We now have to try to evaluate the idea of the supernatural in the context of our belief, acquired understanding of the world, and the human mind in particular."

In order to do so there are three questions which we have to ask: (a) Is there a God? (b) How, and why did it evolve in its present form? Why did it produce the concept of God?

This book attempts to discuss these questions, one part being devoted to each.

Readers more interested in Part 3 will notice the author's inability to distinguish between the beyond the notion of the concept of God as "necessary for man" and his failure to bring seriously the Christian concept of God revealing Himself.

He sees the fears associated with death, sex and loneliness as the foundation for belief in the supernatural, and also, by codes a salutary moral. Codes wedded to supernaturalism have the effect of making self-enforcing as far as the faithful are concerned but are irreconcilable with progress. This book is recommended to

any who want to sample the offerings of enlightened scientific humanism.

The gospel here runs like the (p.215): "Perhaps our greatest gift to posterity is that we have released our children from the

fear of the supernatural. The concept of God is still available for those who need it. Those who do not have no longer to be ashamed and no longer to be afraid."

—G.M.F.

WELLS COMPLETED IN BIHAR

ECUMENICAL PRESS SERVICE

New Delhi, July 31

The AFPRO well-drilling team has completed 165 boreholes for drinking-water wells, fitted with pumps. The Bihar Campaign for Relief and Food Supplies, and voluntary agencies.

Two Halo drills did the job. Towards the end of the operation, the Bihar Public Health Department put a Halo Minor at the disposal of AFPRO.

The work was spread over an area of about 2,000 square miles in six blocks of the Chitra sub-division.

The terrain in this area is indescribably rugged with almost impassable roads leading to jungle villages.

"How the Halo Tiger trials managed to manoeuvre in some of these remote jungle villages is still a mystery," said Father Frank Loesch of the Indo-German Social Service Society, who visited the area.

It shows the resourcefulness and ingenuity of Guru Gaskew of the Church of Scotland Mission, Jalna (Maharashtra) with-

out whose supervision the success of the operation would have been impossible.

Another unit has been deep-sea drilling wells in the Adharas block of a plateau of the Bihar sub-division.

The first blast in one well brought in three feet of water.

This started an around-the-clock procession of women, who carried drinking water to the village to five miles away. This team, headed by Mr. Imli, completed 10 wells in the area.

The Atlas Compressor Unit was supplied with funds from the Bihar Government and on Relief Services Overseas.

Four more compressor units have now been put into this area. In this way wholesale migration of villagers has been avoided.

Fr. J. Knecht has completed open wells in the Saranam and Jalna villages for irrigation.

He has just begun 100 more wells in the same area.

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ABORIGINES IN THE COMMUNITY

God created man in His own image, in the image of God created He him. Gen. 1:27.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me. Matthew 25:40.

Inasmuch as ye did it not to one of the least of these, ye did it not unto Me. Matt. 25:45.

How does a child appear fresh and clean and bright at school when there is no bathroom in the home? When he or she must walk one hundred yards to a community abattoir block, and there is only cold water when he or she gets there?

How does a small child learn the most basic necessities of hygiene when there is no lavatory in the home? When on a cold, wet night the nearest community toilet is two hundred yards away?

How does a High School pupil do his or her homework in a shack where there is no electric light? When there are only two rooms in the house and perhaps a family of seven or eight live there?

NO PRIVACY

What hope of privacy has a married couple when there are three families living in a three-bedroom house, the largest of the families having five children?

This is not overcrowded Hong Kong or poverty-stricken India I am describing. These are not political questions I am addressing. This is Western Australia. These are Australian children. These are children whom I have seen within the past month, some on Aboriginal reserves in country towns, while the majority with three families in within this country more than a mile from this cathedral. The people are Aboriginal people.

It is very easy to become rightly indignant about these people and to fulminate against the Government or the Church asking "Why don't they do something", but the provision of a toilet and bathroom for each house is but one basic factor in the whole task of assisting black and Aboriginal people find their place in our community.

The Book of Genesis records that God made man in His own image. Genesis is not a science text book.

It is a book about God and man's earliest attempts to explain, within the context of his limited knowledge, the relationship between God and himself.

The point of this account is that after the creation of plant and animal life "God created man in His own image".

This was not a physical image but a being with a mind, a will, a soul, free to make choice for itself.

Physical characteristics of colour of skin, shape of nose or eyes, were not mentioned and were irrelevant to the truth. It is at this point that we must begin our thinking in our approach to Aboriginal people, and part-Aboriginal Australians.

ISOLATION

Until we can recognise them as the creatures of the same Creator, as human beings possessing a mind, a will of their own, then we cannot even begin to communicate with them, or to find common ground with them.

The Aboriginal Australians are people who have been isolated for many centuries from people in the world (about 180 centuries to be exact).

As they were isolated to be a fauna and flora, the Aborigines learned in isolation to live with the land environment of this country.

In doing so he developed his own sense of sight, sound and hearing to a degree unknown among any other people in the world.

This isolation ended abruptly

This is the text of the sermon preached in S. George's Cathedral, Perth, on Aboriginal Sunday, July 16, by the Reverend N. J. Eley, Secretary of the Anglican Missionary Council and Director of the South West Anglican Mission in Western Australia.

when white settlement came; flocks and herds of strange animals were introduced, land was cultivated and newly-introduced botanical species were planted by men whose senses were dull compared with those of the Aborigines but whose technical skills for food production were highly developed.

Because of this food production the numbers of white men quickly exceeded the numbers of dark people and today we are numbered full-blooded Aborigines to about 250.

Our attitude has always been that the Aboriginal will only be completely acceptable in our community when he speaks English with an unmistakable Australian accent, when he lives in a suburban home, wears his lawn on Sunday, and does all the things we regard as "normal".

Even then we would have doubts about buying our meat from an Aboriginal butcher, in case some of the black rubbish off.

The average Australian expects the Aboriginal to achieve all this entirely by his own efforts, and in one generation. We blame him if he doesn't.

Seven weeks ago we went to the polls in a referendum and voted overwhelmingly to remove the white population of the Territory from the Australian continent. What did this indicate? Was it a vote to the public conscience? Was it a great shout going up from the white to the Aboriginal people as before?

To me it meant the removal

of the last legal barrier to an integrated community of Aboriginal people, but also an other milestone on the long road to real acceptance.

Today is Aboriginal Sunday, the purpose of which is to create better understanding between white man and Aboriginal. I should like to make a few suggestions for white people in this:

1. We must make a real, and conscious effort to know and understand the Aboriginal's background, his present situation, and the struggles he faces in trying to find a place in the Australian community.

I commend to you, for your better understanding, the Methodist Overseas Mission film, "Faces in the Sun" and the new Department of Territories film "One Man's Road", both being shown on TV.

2. Christians should examine their own attitudes to Aborigines in the light of their beliefs. Does the white Christian regard an Aboriginal as a fellow creature of God the Creator? Does he see in the Aboriginal a person for whom he became incarnate, and for whom Christ died?

KEEP IDENTITY

3. We must be prepared to offer Aboriginal people every help and opportunity possible, but at the same time be prepared to stand back and allow him the freedom to develop his own identity and to develop his personality fully.

4. Don't let us condemn those

small country towns where discrimination is strongly evident; rather let us show the white man understand and care about the problems of both white and coloured, problems which we don't face every day because we do not meet the Aboriginal people face, every time we go down the street, our children are not in the same school as Aboriginal children.

5. If the community shows real understanding and concern, the Government, Church and welfare organisations will all be able to do far more effective social relief work and prevention of social evils.

6. I have not spoken of the work of our own Anglican missions, but I would like to make an appeal for mature, Christian married couples to offer for work within our South West Anglican Mission.

NEW EFFORT

We have been reminded in the Press during the past week that this mission began as a direct outcome of a sermon preached in this cathedral, on this Aboriginal Sunday by the former Secretary of the Anglican Missionary Council in 1959.

May we use this occasion for a new effort to extend this work and to replace those members of our staff who by retirement have transferred to other work, have left us in the last two months.

S. Matthew reminds us that we must accept the responsibility of stewardship of our lives and of our possessions.

Will it be said of us "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me"? OR "Inasmuch as ye have not done it unto the least of these my brethren, ye have not done it unto Me"?

BISHOPS SPEAK AT COMBINED WOMEN'S DINNER AT CESSNOCK

FROM AN CORRESPONDENT

The Roman Catholic Bishop of Maitland, the Most Reverend John Toohy, spoke at the combined dinner for Roman Catholic and Anglican men held at Cessnock on July 21.

He said he was to unity of the Christian churches would be long and difficult; churchmen must be prepared to be patient, he said.

The Bishop said that it was not so long ago that he would have been called a Papist and called people to be heretics. "But we are living in a wonderful age today," he said. "At times it is so intolerant has gone."

The Bishop said that religion was divided in many clubs because it was a question of how to be a division among the members.

At times in the past it had led to persecution, but now it tended to make people think more of unity.

Pope John's lead had awakened men's consciences to the need for unity.

"The optimistic approach to unity we must not reflect too much on the Christian unity," he said.

The value of our efforts is in proportion to the purity of our desire to offer our lives on the altar.

DR RAMSEY FOR BERMUDA
ANGELICAN NEWS SERVICE

The Archbishop of Canterbury is to visit Bermuda from March 15 to 22, 1968, the first time that an Archbishop of Canterbury has visited the territory of the island.

The Archbishop will be extra-provincial, under his jurisdiction.

Gospel and speak to each other as sons of God.

"If we have confidence in the Holy Spirit we can move mountains," Bishop Toohy said.

The Associated Bishop of Newcastle, the Right Reverend Leslie Sibbald, said: "We have all been brought up in an atmosphere of division and have not known a united Christianity."

Deeper feelings and a sharper awareness of the differences of religion had led to better mutual understanding and more satisfactory results.

In the past the churches had been ready to meet discussion with animosity, suspicion and exclusion.

"It is only by possible by mutual understanding and untrue unity is not worth a cracker. It is the best way to propagate unity is to pray with anyone who will lead to more division," Bishop Sibbald said.

"The best way to propagate unity is to pray with anyone who will lead to more division," Bishop Sibbald said.

Thinking the speakers, the Reverend W. H. S. Childs, said that he had long realised that the Church had been the offenders against unity.

"If we are guided and go ahead in the direction of the future," he said.

The Cessnock men's societies had commenced their combined dinner five years ago and they

had grown in popularity every year, said the C.E.M.S. president, Mr. Colin Adams.

About 140 attended this year. Also present were the Reverend Father John McCarthy (Methodist).

The singing was led by the Reverend Peter Rushton with the Reverend W. H. S. Childs at the piano.

A.B.M. SUMMER SCHOOL

FROM AN CORRESPONDENT

The Australian Board of Missions plans to hold a Summer Holiday School in January, 1968, at the Canberra Grammar School.

It will be held from Thursday, January 11 to Monday, January 14.

The leaders will include the Chairman, the Reverend Ray Nelson; the Reverend John McCarthy (Methodist); Brother William, S.F.E., Brisbane; the Victorian, Goulburn, Cathedral, Canon Harold Palmer, the N.S.W., Sydney, Department of Christian Education, Canberra.

The school will aim to present an integrated view of the Christian faith in the modern world.

Applications for places are available from the State Secretary, A.B.M., 511 Kent Street, Sydney.

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SPECIAL NOTE: Incumbents of parishes are reminded that all orders should be placed through diocesan registries, to be transmitted to us through the Primate's Registry.

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BOOK BARGAINS

The following are available direct from the Book Department of THE ANGELICAN:

NEW EDITION NOW AVAILABLE! THE CHRISTIAN APPEAL TO OTHER RELIGIONS, by George Appleton, Archbishop of Perth. This booklet has now been reprinted and is immediately available at 40 cents, plus postage 4 cents.

A LITURGY FOR AFRICA. Copies are again in stock at 16 cents plus postage 4 cents.

Robinson: HONEST TO GOD AND THE DEBATE. We have a small stock. Price \$1.65 plus postage 15 cents.

Living Reason: THE MAN WITH THE DONKEY. A few copies available at \$1.95 plus postage 10 cents.

H. Levent: VIETNAM — MYTH & REALITY. 20 pages. Price \$1.00 plus postage 10 cents.

WHITTAKER'S ALMANAC, 1967. Only one copy left in stock. \$4.25 plus postage 25 cents.

Y. O. FISHER ATTACKS RE-UNION SCHEME SERVICE OF RECONCILIATION "PIOUS SUBTERFUGE"

ANGLICAN NEWS SERVICE

London, July 31

Archbishop Lord Fisher of Lambeth's forthright pamphlet, "Covenant and Reconciliation: A Critical Examination", published on July 19 by Mowbrays, has proved as much a shock to unity discussions as "Honest to God" was to traditional theology.

After all it was when Lord Fisher was Archbishop of Canterbury that he preached, in 1946, the famous Cambridge sermon that is generally taken as the impetus of the Anglican-Methodist talks.

His pamphlet which criticises the means by which it is proposed to achieve this unity is concerned with two documents. They are "Covenant-Commitment Before God", produced by the Standing Conference on Covenanting for Union, and "Towards Reconciliation", the interim statement of the Anglican-Methodist Unity Commission.

Of the former work, Lord Fisher agrees that it says many good and wise things, but says it suffers from a fatal weakness.

Ecclesiastical methods to reconsider what they were talking about in the current debates, especially in relation to the Nottingham resolution.

The Nottingham Conference on Faith and Order put its well-meaning aspirations into specific commitments before God but without any adequate examination of what they meant.

He regards it as a piece of pious wishful thinking that the conversion of many Free Churches due to the wish to achieve full communion but a united church.

Of the report of the Anglican-Methodist Unity Commission, Lord Fisher is even more critical.

While the commission says that commitments will be welcome, Lord Fisher says they may be "reasonably certain" that the authorities of both churches are determined that the scheme shall go through.

BISHOP TO RETIRE

Anglican News Service

London, July 31

The Bishop of Zanzibar and Tanganyika, the Right Reverend W. S. Baker, has announced his retirement from next April.

The Bishop, who is 65, has been Diocesan for more than 23 years.

His retirement, in April, he says, will provide an opportunity for his successor to attend the Lambeth Conference in August, 1968.

CHURCHES COMMENT ON DIVORCE LAWS

ECUMENICAL PRESS SERVICE

Toronto, July 31

The United Church of Canada has praised the proposed changes in the Canadian divorce law, but feels they do not go far enough.

It objects to the fact that couples have to oppose one another in court to prove one of the partners is guilty of an offence.

The United Churches urges establishment of special marriage courts, with social workers assisting judges.

Their task would be to try to save the marriage and guide divorce only when the marriage was beyond saving.

Maurice Wilkinson, social service secretary of the Anglican Church of Canada, said that so far as the proposals reflect the concept of marriage breakdown, they reflect the position of the Anglican Church of Canada.

"However, insofar as they merely extend the grounds for divorce by creating new matrimonial offences, they do not re-

He doubts whether the Methodist authorities can succeed without splitting their Church disastrously, and says that his experience in the Church of England is that criticisms of the scheme are likely to be ignored or overruled.

The assumption that full communion will be inaugurated and made operative by the proposed service of reconciliation he believes is wrong.

In the Service of Reconciliation the fact that the Methodist Church is not an episcopal church is emphasised.

If the Methodist Church could first equip itself with the episcopal system with Methodist bishops, the whole situation would be changed.

BISHOPS FIRST

This could be followed in due course by appropriate regulation in each Church and then a final service, or services, of mutual reconciliation.

The pamphlet discusses consequences for both the Church and State and says:

"The two churches should not even consider the amalgamation, still less commit themselves to a general policy until they have taken counsel with their fellow churches."

"For these reasons," he says, "I should find myself unable to take part in the proposed service of reconciliation and unable to advise any Anglican or Methodist to do so."

An article says that it will do so in the coming year. Other churches in England, or the authorities of the Church of South Africa, will be asked to achieve full communion with the Church of England."

One of his main criticisms is therefore the Service of Reconciliation which the Anglican-Methodist Unity Commission recommends as the means of integrating, by reciprocal action, the ministries of the two churches.

"There is no reconciliation to be found here, and, if I speak my mind frankly, to say that the issue is left in the hands of God is no more than a pious subterfuge—pious and sincere, but still evasive and dishonest."

He does not believe he is

blocking the way of progress towards full communion by saying this.

"I believe there is an open way which God will bless; but this is not the place in which to expound it," he says.

Lord Fisher, in the Cambridge sermon, suggested that non-episcopal churches should "take discipleship into their system."

He obviously thinks that this should happen before re-union schemes under way.

He harrets with the idea of "the goal of organic union" as the proper objective of ecumenical endeavour.

He maintains that all baptised Christians already enjoy a measure of real union in "the Fellowship of the Baptised."

The next stage, he says, is still communion not "a united Church with a common faith, common life and common organic structure."

He thinks such an amalgamation unrealistic and prefers to see the ecumenical goal as a friendly co-existence of churches in full communion, but with their own autonomy.

JOINT COMMISSION ON INNER-CITY CHURCHES

A.C.C. SERVICE

The delegates from all the major churches at Sydney in June and July voted unanimously to recommend the setting up of a joint commission on the work of inner-city churches.

The consultation was the first time ever that official delegates of so many churches have sat down together in Sydney to consider what is happening to people in the midst of the changing drive and to begin asking what the role of the Church should be in the new situations.

The churches represented in the discussions were the Diocese of Sydney, the Roman Catholic Archdiocese, the Greek Orthodox, the Methodist, the Presbyterian, the Congregational, the Lutheran, the Salvation Army and the Churches of Christ.

The council of the City of Sydney and the municipalities of Botany and Leichhardt were also represented in the consultation, as well as the Housing Commission, the State Planning Authority, the Foundation for Aboriginal Affairs, the Town Planning Department and the City Council.

ONE GROUP

Delegates heard lectures by a town planner, a sociologist, and a minister from Collingwood, Melbourne, who is working in an ecumenical inner city team.

The consultation took place over three days in July and in order to give time for careful consideration of details.

The joint body which is now proposed will be known as "The Sydney Inner Area Inter-Church Commission." It will come into being after the separate denominations have received the reports of their delegates and have taken time to appoint their commissioners.

High on the list of priorities for the new commission will be the task of initiating consultations with civic authorities concerning community responsibilities and the role of the churches.

It will mean that planners and other authorities will be able to

CONFERENCE FOR SEOUL

ECUMENICAL PRESS SERVICE

Bangkok, July 31

"Moderation of Asian Societies" is the theme for the Asian Conference on Church and Society scheduled for Seoul, Korea, from October 10 to 16.

Special attention will be given to problems of food production, as well as issues in the areas of politics, economics, culture, and international affairs. In each case the theological basis for action will be explored.

In their discussion the delegates will seek to find new forms of inter-church co-operation, which can be implemented with the help of the East Asia Christian Conference.

The conference will deal not only with the issues raised by the Geneva conference in 1966, but will examine issues that are truly Asian in character. The term "moderation" is considered descriptive of the total Asian scene.

M.E.C.C.A.

APPOINTMENT

ANGLICAN NEWS SERVICE

London, July 31

The Archbishops of Canterbury and York have appointed the Earl of March to be chairman of the Missionary and Ecumenical Council of the Church Assembly, in succession to Sir Kenneth Grubb, from September 22.

The Earl of March is Director of Industrial Studies at William Temple College, Rugby.

He has been a member of the Missionary and Ecumenical Council and of its executive committee since its inception in January, 1964, and is a member of the House of Lords.

He will be chairman of the Church Assembly, and is a Church Commissioner.

APPLICATIONS are invited by
THE AUSTRALIAN COUNCIL OF CHURCHES
for the position of

SECRETARY FOR INTER CHURCH AID
REFUGEES AND WOLVO SERVICE
Responsible for the Inter-Church Aid policy and programme and for directing the work of the Resettlement Department.

Further particulars may be obtained from the General Secretary, 511 Kent Street, Sydney

KING'S SCHOOL

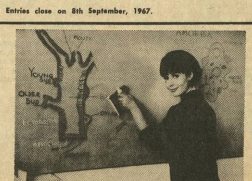
PARRAMATTA

An examination for the award of two "Violet Maerash Scholarships" will be held on 29th and 30th September, 1967. All candidates must be under 14 years of age on 1st February, 1968. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of \$50 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term of the rate of \$60 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be in the region of \$1,000 per annum according to the circumstances.

Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 8th September, 1967.



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NEW SECONDARY SCHOOL

A new independent boys' secondary school, Pittwater House Grammar School, will be established at Collaroy, Sydney, next year.

The Headmaster of Pittwater House Preparatory School, Mr. R. Morgan, announced this last Friday night at the school's 6th Foundation Anniversary Dinner.

He said it would be the only independent secondary school in the area which had a population of 30,000.

The new school would ultimately offer full secondary courses for boys commencing with First Year in 1968.

The building project was expected to cost \$250,000. Classes would be limited to 25 boys; emphasis would be placed on longer school hours and guided leisure activities.

The ultimate enrolment was expected to be 400. Mr Morgan founded the preparatory school in 1962 with six boys in a church hall at North Curl Curl. The present enrolment is 120.

The Professor of Theological Science at the University of Sydney, Professor S. I. Butler, who will be school patron, will introduce a new Science teaching course to fit in with the Windham scheme.

MANY REQUESTS
At the dinner at the Metropole Hotel, Mr Morgan spoke of early difficulties in establishing the school; during an emergency in 1962 he kept the school open by delivering telephone directions and by a "little flutter on the oil market".

In subsequent years he had many requests for the preparatory school to be extended to the secondary department.

The other attempt to start a secondary school in the Warriewood area had failed.

He knew there was no easy second way kind of thing, but he was the only person to have done it as a private individual, successfully, in Sydney in the last 60 years.

Boys had been engaged on clipping papers, and painting signs to restore it.

"I don't believe that you can necessarily win young people over by watering down every-

thing that's difficult, and by taking the dignity and tradition out of established procedures and by being more and more permissive as the years go by."

"I believe that the older values of decent conduct, sensibly directed, and modesty, and that minds are the only real answer to whatever problems this country might have now and in the future."

Mr Morgan saw the need for more primary leaders in the community.

He believed the independent schools with their "better teacher-pupil ratios, their dedicated handpicked staff and their smaller overall numbers" were better able to produce these leaders.

SCHOOLS' SUCCESS IN RIDING

FROM A CORRESPONDENT

During recent weeks a team of boys from S. Barnabas' School, Revonaham, has been taking part in a number of school sports events.

With three ponies, six boys competed at Malanda, Atherton and Mareeba, winning 30 ribbons.

Next came a sixteen-year-old boy, who until recently lived in the States, and who was mounted a very big beast for his calf riding at the Mareeba rodeo.

He was very proud to have won the championship, despite a bruised hand and minus a couple of teeth.

His younger brother, Robert, came third in the under 15 calf riding.

Plans are well in hand for the annual annual gymkhana to be held on the school oval on Saturday, August 5.

Boys have been busy engaged on clipping papers, and painting signs to restore it.

It is expected that there will be entries from coastal and tableland schools to the appeal for trophies to be riding ten of the school's ponies.

The generous response by parents, friends and business houses to the appeal for trophies has enabled the school to present some very worthwhile prizes.

DISCEAN CORRESPONDENTS

The following is the current list of Discean Correspondents for "The Anglican".

Adelaide: The Very Reverend E. W. Kentley, Church Office, 15 St. James' Street, Adelaide.

Brisbane: Canon R. E. Kirby, S. John's Cathedral, Tamworth.

Buller: The Venerable R. G. P. 24 Essex Street, Wexford.

Bathurst: The Reverend J. J. Sheehan, S. Barnabas' Rectory, 14 Brilliant Street, Bathurst.

Bendigo: Mr H. Hyden, Church Office, Bendigo.

Burke: The Reverend R. L. Burrell, The Precinct's House, S. John's Cathedral, Brisbane.

Bushby: The Reverend P. S. Robinson, The Rectory, Manildra.

Canberra and Goulburn: The Reverend J. Bosser, The Rectory, Broadwood.

Carpentaria: The Venerable A. P. P. 70, Box 77, Thursday Island.

Clippan: The Venerable G. P. P. 70, Box 77, Thursday Island.

Grafton: The Rectory, Victoria Street, Grafton.

Kalgoorlie: The Bishop of Kalgoorlie, Bishophouse, Kalgoorlie.

Melbourne: The Reverend A. W. Singleton, The Vicarage, 15 Lower Street, Alphington, N.20.

Newcastle: Dean of Christian Education, Tyne, Newcastle, P.O. Street, Newcastle.

New Guinea: Canon I. D. Studd, P.O. Box 101, Boroka, Papua.

North Queensland: The Reverend A. T. B. Hirst, The Rectory, West Mackay.

North West Australia: The Reverend F. W. Doncaster, P.O. Street, Carnarvon.

Perth: The Very Reverend J. Payne, St. James' Cathedral, Perth.

Riverina: The Venerable V. E. Twigg, The Rectory, Griffith.

St. Arnaud: The Bishop of St. Arnaud, St. Arnaud.

Tasmania: Mr R. H. Rayner, 47 First Street, New Town.

Wagga: The Reverend E. T. Payne-Croston, Holy Trinity Rectory, Arundel Street, Benalla.

Willebra: The Reverend I. F. Barlow, The Rectory, Peterborough.

IMMORTALITY OF THE SOUL

(Continued from page 5)

Persian and its meaning can be simply "garden" or more particularly "The Paradise" refers to that garden which was said to be the perfect abode of man, namely the Garden of Eden. Paradise was the tree of life. Paradise does not mean a heavenly abode nor a preparation for it, but refers to the conditions of a restored earth "when Jesus comes in his Kingdom" (or Kingly power, v. 42). But if The Paradise is still supposed to be in Heaven, then Jesus is supposed to have ascended to Heaven the day of His death; yet later He says to Mary, "I have not yet ascended to the Father." It is so much that is entirely questionable about this verse that to rest the "immortality of the soul" upon it is to rest the immortality upon most unsure foundations.

Question Box next quotes 2 Cor. 5:1, "For we know that if this earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens."

This is taken to mean that when we die and leave this mortal body we immediately go to a new spiritual body prepared for us in the heavens. But St. Paul has already emphatically declared that the dead are asleep. The true meaning of this spiritual body or house is given in 1 Cor. 15:42 speaking of the Resurrection of the dead. "It is sown a physical body, it is raised a spiritual body," and the time of this happening when "this mortal nature must put on immortality" (v. 53) is given in v. 52 "in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound and the dead will be raised imperishable."

We are next told in Question Box of "the rapturous life of union with Christ. Matt. 25:34 is said to be the promise of our Father inherit the kingdom prepared for you from the foundation of the world." But unfortunately for the "immortal

soul" theory of v. 31 gives the time when this statement is to be made, namely "When the Son of Man comes, and will then sit on his glorious throne." Again 1 Cor. 15:49 is quoted in this respect; "As we have borne the image of the man of dust we shall also bear the image of the man of heaven." But we have already seen that the time element is at the heart of the problem, not immediately after physical death. Again with Phil. 3:21 which speaks of the Lord Jesus "who will change our lowly body to be like his glorious body."

But v. 20 gives the time of this occurrence when it says "But our commonwealth is in heaven, and from it we await a Saviour."

Finally, I would slightly change the last sentence of Question Box's reply, "We must emphasize and not lose sight of the fact that 'immortality' is the act and gift of God and not the inherent right of the human soul as such." "Ours you are and to dust you will return" (Gen. 3:19). It does not say "Dust your body is but your soul is immortal," it is the "soul" the entirety of your person, which returns to the dust. "But thanks be to God who gives us the victory," not by the inherent immortality of the soul but through our Lord Jesus Christ, the first fruits of those who have fallen asleep in the dust of the earth but who at His coming at the last trumpet will be raised with a new spiritual body to enjoy eternal life with Him.

"For we know that when he appears we shall be like him, for we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure."

This is the true Christian message of Resurrection from the dead to eternal life with Christ. NOT the immortal soul inserted by the Greek philosophy and biological ignorance of the early fathers into the teaching of the Church.

Yours faithfully,
H. A. LIES.

Geelong, Victoria.

DISCEAN NEWS

MELBOURNE

VICAR RETURNS

The Vicar of St. Stephen's, Richmond, the Reverend Gerald Hardy, will return from England on August 12 after eight months overseas. He spent two terms at St. Augustine's College, Cambridge, in preparation for his return to his parish in Germany. He is returning as a layman, and will be welcomed home at Evening at St. Stephen's on August 13.

NEWCASTLE

WESTON SERMONS OF SERMONS

A special series of sermons covering the Sermons on the Work of the Holy Spirit, will be given in the parish of Weston at the 9 a.m. Holy Communion service at Abernethy. The theme of this series is "All the work of the Church is each individual's work." The rector, the Reverend H. Grayson, commenced the programme on July 16. On July 31 the Director of Christian Education, Mr. B. P. Upton, spoke on the importance of Christian education on the life of every citizen.

Mr. J. Stacey of the Australian Board of Missions spoke on July 31 on the missionary work of the Church and the part the individual must play. The following Sunday, August 13, the Bishop of Newcastle, the Right Reverend J. Housden, will complete the programme when he celebrates and preaches at the dedication festival of St. Stephen's, Westminster, at 9 a.m.

SYDNEY

EDUCATION SUNDAY FAMILY SERVICE

At the Education Sunday Family Service at 10 a.m., August 5, at St. Clement's Church, Bagin Street, Moormans, Mr. T. McCaskill, Headmaster of Barker College, will give the address.

Mr McCaskill was at Moore College with the Rector of St. Clement's before obtaining his Education Fellowship.

On the evening of the same day the Education Sunday service will be held at St. Clement's for those being confirmed in October, and for their parents and friends. Confirmation will be the guests of the rector and churchwardens at supper.

CHURCH UNION AGAINST ANGLICAN METHODIST RECONCILIATION FORM

ANGLICAN NEWS SERVICE

London, July 31

No bishop or priest of the Church of England should take part in the proposed Anglican-Methodist service of reconciliation "without some more positive statement on the role of the minister of priesthood as traditionally understood in Catholic Christendom," says the Church Union in a statement issued last Friday.

The statement was adopted at a conference held on July 22.

The president, the Bishop of Crediton, chaired a meeting representing more than thirty diocesan branches.

The conference dealt specifically with "Towards Reconciliation," the interim statement of the Anglican-Methodist Union Commission.

In a preface to its own statement the Church Union commission said:

"In 1965 we welcomed the proposals of the original report. We greatly regret that we are unable to afford a similar welcome to this report."

We believe that the interim report makes no advance.

The Church Union's statement says that the commission appears to have been more ready to play the anxieties of Protestant critics than to give a firm assurance that the original proposals of the statement are firmly based on Catholic faith and practice.

"Although the commission

gives some assurance about the immediate future of those who do not take part in the service of reconciliation, a recent statement by the Bishop of London seems to imply that the future prospects of dissident priests will be severely limited.

"There is urgent need for the clarification of the future of all unreconciled bishops and clergy, together with dissident parishes and lay people."

INTERPRETATIONS

"Before the final decisions are taken, every licensed clergyman of the Church of England should be asked formally whether he is prepared to participate in all services of reconciliation."

The statement further alleges that the commission appears to be inviting the Church of England, probably for the first time, to admit the legitimacy of the different interpretations of the original proposals of "Towards Reconciliation."

"If such an approach is adopted by the Church of England, it

may lead to a serious modification of the assessment of the Church of England made by other churches of Catholic tradition."

It calls for a complete reconsideration of further statements on the interim appearing in the interim statement; and of the proposals of the ordinary Church.

"We find much of the service of reconciliation contradictory and misleading," the statement says.

In a detailed examination of the proposed ordination, the Church Union recognises that the commission has sought to provide one based upon the liturgical practice of the ordinary Church.

But it complains that the statement is not content to argue the use of the word "prebiter" which is substitute for "priest" on its own merits.

Similarly the "forgiveness of sins" is omitted but there is no clear statement as to the basis of the priest as one who absolves an individual penitent from his sins."

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